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Tribute to the Venerable James Ashquabe

by Margaret Huston-Walters

THE shadows in the water by the bank were growing darker. Suddenly an Indian in a rowboat appeared around the point of the Island, steadily pulling his oars through the pale purple and gold beyond the inlet. As he rowed he was singing in a mellow baritone. . . . This was Mr. James Ashquabe, (age eighty-seven summers) the Superintendent of Snake Island, going home to his supper . . . three years ago.

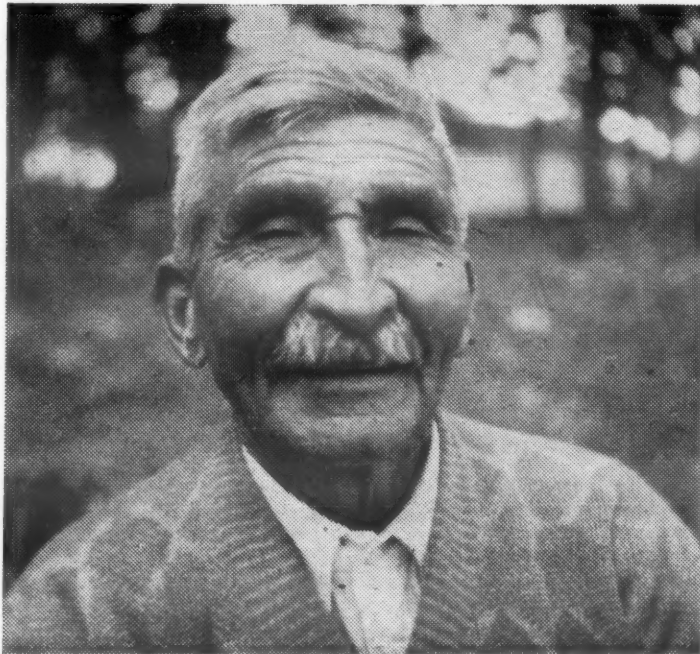
For many summers the cottagers on Snake Island have been accustomed to seeing him appear, always happy, always busy, from dawn until dark. How often have they heard his voice floating back from the depths of the bush, or drifting from Lake Simcoe, where he went about the Island's business, in rain or shine! Although in August, (1951), for the first time, he was not strong enough to make his usual birthday journey around the Island to call upon his friends, it seemed impossible that he would not be there another summer. Thus, many heard of his death late in March with a sense of shock.

Ninety years! He had lived a long time, but not long enough for those who looked for the tolerant kindness of his smile, the quickness of his wit and the serenity that was a part of him; and part, also, of all the Indians whom I have known.

The loss of Mr. Ashquabe recalls memories of my early days on Snake Island, and suggests to me that I possibly know more about the Indian culture than I had realized. As I look back over almost thirty summers of association with the Ojibways from the Georgina Island Reserve, I see that my earlier views of them have greatly changed.

NO begin, when I first met them years ago, the Indians did not seem serene to me at all. No, indeed! Immobile, yes, but the stillness of their features suggested to me such words as 'adverse', 'immacable', 'mysterious'. How strange it is to look back! In time I came to see that stillness for what it really is—a fine control, indicating balance of mind. Nor is it total immobility, but variations of expression so subtle that they almost completely escape notice.

In 1923, Snake Island was a little frequented Indian Reserve. Its name (a literal translation) was in honour of a very old Indian name. At that time it was draped in all the early freshness, a region as untouched as could then be found



The late James Ashquabe of the Georgina Island Ojibways, who passed away only a short time ago at the age of ninety years.

within forty-five miles of Toronto. The only campers were Mr. and Mrs. Bernard Loeb, on the far side, and Mrs. Beattie, founder of Camp Chippawa for Girls, on the lee side.

To this centre of teen-age activity I travelled with four friends by radial car. We all wore middies, heavy serge bloomers, and black cotton stockings daringly rolled below the knee. The first Indian we met was Duncan Ashquabe, a veteran of World War I, who transported us to the Island, a mile from the mainland. We were, I admit, frankly puzzled by the quietness of his manner, which I now see as the mark of politeness and suitability to the occasion.

THE Island enchanted us from the beginning. Those who are familiar with the free life in the open cannot imagine the heady effect upon us of suddenly finding ourselves in the virgin forest. We were awed to think that we were living in the world of the early Indian, so close to Nature that, at night, the lapping water all around us was a living thing, and the stars shone very close and bright. Peace and moonlight lay all about our tents, and the woods seemed friendly and unchanging.

Gradually, I became conscious of an unknown influence pervading the camp. Several Georgina Island Indians had come over to work or spend their holidays.

Greta Charles from "Georgina", was enrolled at Camp Chippawa. A silent girl among the chatters from the city, Greta knew well what she was about and won every swimming race. It was useless to compete against her. . . . Tom Port, then eighteen, was acting as our camp cook. Imagine our delight when we found that his stoical expression disguised one of the wittiest personalities imaginable. I shall never understand how he accomplished any cooking, for we campers crowded the kitchen in laughing confusion to insure our hearing every one of Tom's quiet, slowly drawled witticisms.

THAT first summer I was thrilled to see Old Chief Big Canoe who was reputed to be one hundred and eight years old, in Indian costume. Mrs. Beattie gave him a formal reception and we were all deeply impressed with the awesome manner of the Ancient Chief.

Since Mrs. Beattie herself was very fond of the Indians she encouraged our interest in them. One day we went searching for the Old Indian Cemetery, reported to be on the Island. When we had found it I experienced a queer sensation of being an interloper . . .

Then again, we went off to watch "Grandma Charles making baskets. There she sat, the grandmother of all the teen-agers from Georgina Island, weaving her coloured

grasses in genial silence. Although I felt awkward at first, I came to understand that "Grandma Charles" simply had the gift for relaxing when there was nothing to be said. And yet her silence did not shut us out, because the silence of the Indian is almost always courteous and companionable, not indifferent, as we are apt to interpret it. When the tiny sweet-faced woman did speak at last, her gentle musical voice, instead of shattering the silence, seemed to be a part of it.

"GRANDPA Charles" was pleasant too. The tall, gaunt old man with the strong handsome features always made us feel welcome. Hospitality is a formal word with which to convey the basic friendship given by the Indians to their visitors. Perhaps there is a more accurate Indian word for it.

During the summer of 1926, the big event for Camp Chippawa was the visit of Mr. and Mrs. Charles Lorenzo Big Canoe. They were then on their honeymoon, and in their native costumes they seemed to us to be an enchanted couple.

Later that summer my parents had a cabin built on Snake Island at some distance from Camp Chippawa. Through many lovely summers since then my father spent long days painting the Island scenes, and the boys from Georgina often stayed to watch and talk to him. He liked to talk to Clarence Port, who is a skilled boat builder and wood-worker. Clarence had married Edna Big Canoe, and they and their children, Mona and Larry, are very popular on the Island these past summers.

Tom Port, who married Phyllis Charles, was among the first Canadians to go overseas in World War II. Twenty-eight other boys from Georgina Island went also. Last winter, while bringing Christmas gifts from the mainland, for his seven children, Tom, our beloved comedian, fell through a hole in the ice and was drowned. Those who had known him down the years felt a sense of personal grief at this tragedy.

DUNCAN, James, and Stanley Ashquabe work on Snake Island in the summers, and all are especially expert in using wood in rustic work. The Island will not be the same for us, as for them, without their dear old father. To talk to him was always a pleasure, for he had a broad understanding, a loftiness of spirit, and a clever use of words. As I recall his excellent English, it occurs to me that all the Indians I have known use the language well. So well, that they are sometimes an unconscious reproach to many who claim it as their ancestral tongue.

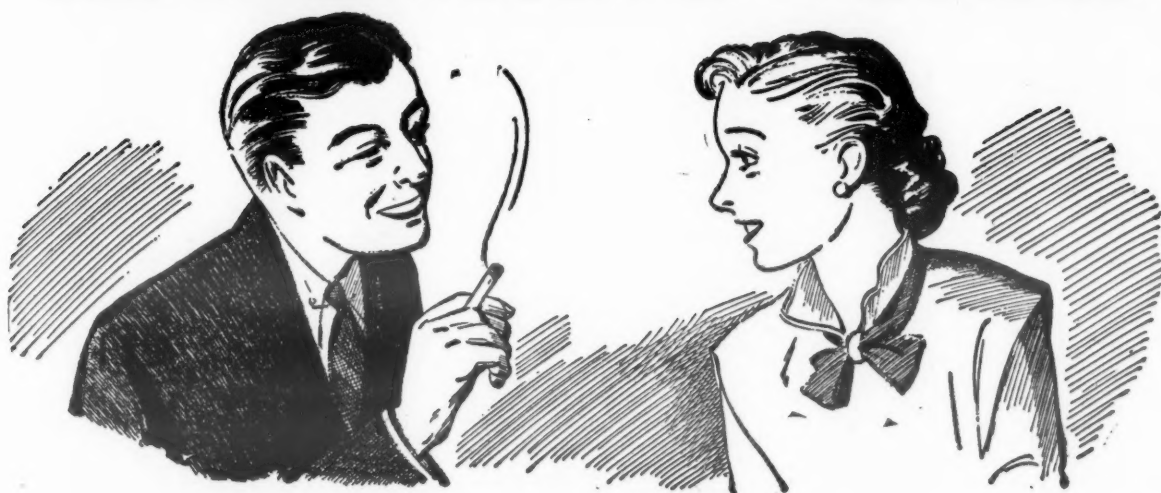
To return to my general obser-

(Continued on Page 9)

Two Native Boys Heroes of Rescue - P. 3



Answers TO A FEW QUESTIONS ABOUT **ALTERNATIVE VOTING**



Question: What is Alternative Voting?

Answer: A form of voting which allows the voter more than one choice in the marking of his ballot.

Question: What is the purpose of Alternative Voting?

Answer: To prevent the election of a candidate on a minority vote.

Question: How does a voter mark his ballot under Alternative Voting?

Answer: He marks his ballot in the order of his preference by using the figure 1 for his first choice, the figure 2 for his second choice and so on.

Question: May a voter vote for one candidate only, in other words, "plump"?

Answer: Yes.

Question: Is "plumping" or voting first choice only considered advantageous?

Answer: No. Suppose a voter marks only one choice: that voter has virtually said to the Returning Officer "I am only interested in my No. 1 choice". Upon distribution of the low candidate's ballots to the remaining candidates, the ballot of a voter who voted one choice only, cannot be further dealt with. It is, in other words, an "exhausted ballot". Such a voter simply deprives himself of full participation in the contest.

CUT OUT THIS MESSAGE FOR REFERENCE AND DISCUSSION.

Fred H. Hurley . . . Chief Electoral Officer

PROVINCE OF BRITISH COLUMBIA

Nicholas De Grand'maison ... Painter of Indians

By PHOEBE E. MacKELLAR

Nicholas de Grand'maison, "Nickie" to his friends both Indian and white, would be a household word in Canada if his contribution to the art of this country was better known. For a quarter of a century he has devoted himself to painting Indians, with the object of preserving lifelike portraits of the old people as a permanent record.

Nicholas de Grand'maison was a prisoner of war in Germany, and after a few years in England following World War I, came to Canada in 1923. Two years later found him in Manitoba, where he settled at The Pas and started to paint Indians, mainly Chippawa. These early pastel sketches found a quick market. "The Indians are the most colourful people in Canada," he said, "and they have a great history behind them." This European was shocked to find such people ignored by most Canadians and treated as savages by some. A discovery determined him to give the best of his talent to preserving these "forgotten people." His efforts have not been in vain for the public have received his work with enthusiasm.

During the depression de Grand'maison was much encouraged when President Walter C. Murray of the University of Saskatchewan bought a number of his Indian portraits. During those hard times it was difficult to make ends meet. The artist told me. High-priced portrait commissions had fallen off badly. At times it was necessary to rely on private help. But Nickie stuck to what he calls his manner.

In 1930 the de Grand'maison family moved to Alberta. This is the best province, he told me, in which to find the old people of the Plains Indians. Here he has painted over one hundred portraits of aged Blackfoot, Sarcee, Cree and Assiniboine (Stoney). This work is superb, in my opinion. The artist has given us por-



CHIEF BEAR'S PAW
Stoney Indians
A Portrait by "Nickie"

traits with the depth of emotion and individual characteristics that will live for all-time, on par with the great character studies of Rembrandt. He has transmitted his friends to canvas and is loath to part with them when buyers come to his studio. He admits, however, that he is happy to sell his best work to prominent people in this country. Some of de Grand'maison's early portrait sketches of Indian people can be seen in the Public Archive and National Museum of Canada, in Ottawa. One sincerely hopes that before long some of his recent masterpieces will hang in such prominent places.

In 1948 de Grand'maison had the honour of holding a special exhibition in Ottawa. Many Government Officials attended. Through the medium of this exhibition he was able to interest a limited public in some of the troubles and present difficulties of the Indian people of Canada.

I asked if he had difficulty in finding models at first. "Not in finding them, but in persuading them to sit," was the answer. "But," I reminded him, "you said you paid them well?" "To a true Indian money means nothing, he possesses the mountains, the sky!" said the artist, who has much the same philosophy, one feels. But now, he told me, they are proud to be painted by "Nickie" their friend. There was a wistful look in the artist's eyes as he said:

"The portraits of these old Indians are all my wealth and I want to give them to the people of Canada. Most of these old people have already journeyed to the great beyond and have taken an era with them."

De Grand'maison has achieved his objective in preserving them as a permanent record.

Indian Lads Save Three From Drowning

By YORKE VICKERS, in Vancouver Sun

Two river-wise Indian youths were hailed May 14 as heroes of a dramatic rescue in which they rode the Fraser Rapids with three nearly exhausted boommen clinging to their canoe.

The three loggers, clinging to a rowboat, were swept six miles downstream at 5:15 p.m. on that date after a whirlpool had capsized their craft and two of their companions drowned almost instantly in the icy water.

Survivors are Stanley R. Boyd, Sardis; Earl Lefevre of Chilliwack Central Road, Chilliwack, and William Edward, Vedder Crossing.

The two Indian youths, Peter James and Leonard Joe, shoved off in the light craft and reached the struggling trio just as their combined weight was pulling the capsized boat under water.

Their own craft, filled by the two to four-foot waves of the rapids, itself capsized when they were clear of the rough passage and all five were pulled from the icy stream by Martin Kester, aboard the tugboat Canyon No. 2.

The Indians had watched the men prepare to cross the swollen river and knew there was going to be trouble.

"There would have been three more drowned men if it hadn't been for them," an RCMP officer said. "They had all the courage in the world."

Names of the victims are being withheld until next of kin are notified.

Bodies are not expected to be recovered for several days.

The two boommen who lost their lives disappeared beneath the icy water as soon as they were plunged in, and did not reappear, residents said.

The five men had finished work for the day and were crossing the river from the log booms to their bunkhouse when the accident occurred.

The run-off swollen river carried them swiftly past Hope and downstream toward the Indian boys who were watching.

"DESERVE EVERY CREDIT"

When the Indian canoe capsized, the five men clung to the rowboat, which had followed them down the rapids, until Kester's boat arrived.

The men were all taken to the RCMP post at Hope. One man given a hypodermic injection of a stimulant. All were suffering from shock, but were allowed to go home after being provided with dry clothing.

"One of the survivors told me they never would have made it if it hadn't been for the Indian boys," a resident said. "They deserve every credit."

Fishermen Oppose Cuts In 1952 Salmon Prices

Representatives of the Native Brotherhood, United Fishermen and Allied Workers Union, and Vessel Owners, at a meeting with spokesmen for the Fisheries Association May 9 were offered salmon price cuts of from one to five cents per pound for 1952 fishing and no change in wage scales for all hourly workers.

The fishermen and shoreworkers' committee immediately declared their opposition to the proposal of the fishing companies and will ask all their members to vote against the suggested cut.

Here is the Company offer, with last year's prices in brackets:

Sockeye	24c per lb. (25c)
Coho	13c per lb. (18c)
Chums	5 1/2c per lb. (7 1/2c)
Pinks	7 1/2c per lb. (9 1/2c)

Main arguments presented by operators were that the market for canned salmon had declined in countries outside Canada. If sales in Canada were to be increased, salmon to the consumer would have to be cheaper since meat and other food prices had gone down, and that Canada no longer gets a

premium on the U.S. dollar as she used to.

Fishermen point out that Company gear and boat rental charges have gone up steeply this year, that the cost of living is up over last year, and that while overseas markets have dwindled, fishermen should not be expected to subsidize the companies in this situation.

A major point made by the fishermen's committee was that "cheap fish will not solve the market problem," and they are urging that the government take action to promote wider trade.

Chief William Scow, president, and other prominent members of the Brotherhood attended this important meeting with the Fisheries Association.

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H. Sinclair's Letter Personal Viewpoint

Hazelton, B.C.,
The Native Voice Publishing

Dear Sir:
I read Mr. Harold Sinclair's letter through your March issue of the Native Voice.

When he answered Mr. Frank Alder, M.L.A. statement he made at Victoria House, he asked the political parties to keep off Reservations during election.

When Mr. Sinclair answered that statement, it was his individual letter. He did not represent the Skeena District.

I want to point to him that he did not have to sign himself as Northern District Vice President, when he is not representing this district.

The only time he could sign himself as District Vice President is when he has the consent of the people of this District. I am pointing this out to him now, because I want to protect the name of our great organization, the Native Brotherhood of B.C.

CHARLES PATSY.

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Encouraging Record

TUBERCULOSIS, long a scourge among Canadian Indians and Eskimos, is being notably brought under control. An official report states that the death rate from this disease in the two groups has been cut by 40 per cent. in the past six years. There have been sharp declines in other communicable diseases among these native groups, such as diphtheria, whooping cough, smallpox and typhoid, as a result of the greatly expanded and improved health and hospital services established for them by the federal health and welfare department.

Expenditures on health services for Indians and Eskimos in Canada have been increased more than tenfold in the past decade. Canada now spends over \$11,000,000 a year on medical and hospital services for them, compared with \$1,400,000 10 years ago. Moreover, the services are being conducted on a planned basis and with a view to their continuous expansion and improvement.

About three-fourths of the Indian population has been x-rayed for tuberculosis, and it is expected that by 1954 the entire Indian and Eskimo population will have been given chest x-ray examinations, which is the first step in a control program. The federal government some time ago extended to the Indians the anti-tuberculosis vaccine known as BCG. The vaccine continues to be administered among those who can benefit by it.

A chain of tuberculosis hospitals and nursing centres for Indians now stretches from coast to coast. Hospitalization facilities have been greatly increased for the treatment of tuberculosis among Indians; there are now, in fact, 60 times as many tuberculosis hospital beds for Indians as the country had 50 years ago. There are today over 2,000 beds in Indian tuberculosis hospitals, three times the number available five years ago. The hospitals are supplemented by 35 outpost nursing stations.

The medical staff for the Canadian Indian health service has been increased to 1,000. It includes graduate medical doctors, dental surgeons, trained hospital and public health nurses. In addition to the 1,000 permanent staff members are 900 doctors and dentists serving part time. The latest medical discoveries are being employed to combat tuberculosis among the natives, and research in medical and social problems among them is being accelerated. Indians are encouraged to enter the nursing and medical professions, to prepare themselves for service to their people.

Much remains to be done, since the tuberculosis death rate among Indians is 399 per 100,000 of the population compared to 26.7 among whites.

It is common knowledge that economic as well as medical factors enter into the control of tuberculosis. This is especially true in the case of people who have suffered neglect for many years. The Canadian Indian health service is trying, therefore, to help improve nutrition, housing and other aspects of Indians' living conditions. Fish liver oil, vitaminized biscuits, canned tomatoes and other nutrients are being supplied to an increasing number. Quick-freeze locker units are being installed in some areas for storing caribou meat. Other measures are being planned to help raise living standards among Indians and Eskimos and thus ultimately bring under control epidemic diseases that have long troubled them.

—TORONTO STAR

United States Slashes Indian Budget For 1953

AS we go to press, the House Committee on Appropriations had completed its work on the Interior Department Appropriation bill for fiscal 1953, and published its report, of which the House has now voted. Although the total Indian Bureau appropriations were increased by several million dollars over 1952's budget, more than a million dollars will go to meet Federal employees' pay-raises voted by the Congress last year.

The House Committee whacked some 48 millions off Commissioner Myer's proposed budget, giving him 5 million dollars less for construction purposes in the next fiscal year than the year. The requested Construction funds were cut 30 million. Health, Education and Welfare services were given a seven million dollar increase, but 10 millions less than requested. About 8½ millions requested for a program of adult job-training placement and relocation to off-reservation areas were eliminated. Resources Management received slightly under a million dollars more than last year, the funds being earmarked for soil and moisture work.

On the floor of the House \$1,150,000 which the House Subcommittee had inserted in budget requests to enable the Bureau to study and recommend the removal of Federal services to certain Indian groups, was knocked out. Sentiment in the House as a whole is that its own Committee should investigate the tribes and recommend those ready for removal of Federal services.

Unless the Senate restores some of these cuts, the Navajo rehabilitation program fades into a more distant future, and the proposed Papago program is still on paper only.

—Nat'l Congress of American Indians

AN INDIAN PRAYER

Oh Father, whose voice I hear in the winds and whose breath gives life to all the world, hear me. I am a man before you, one of your many children. I am small and weak. I need your strength and wisdom. Let me walk in beauty, and may my eyes ever behold the red and purple sunsets. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise so that I may know the things you have taught my people—the lessons you have hidden in every leaf and rock. I seek strength, Father, not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with clean hands and a straight eye, so that when life fades as the setting sun, your spirit may come to you without shame.

I Have Spoken.

(AUTHOR UNKNOWN)
Submitted by Big White

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A Report On Tuberculosis

By W. S. BARCLAY, M.D.
B.C. Regional Superintendent,
Indian Health Services

Medical care for Indians and Eskimos during the past few years has expanded rapidly. This has been a source of great pride to our Minister, Mr. Paul Martin, our Director Dr. Moore, and various other senior officials of Indian Health Services. Progress made towards controlling tuberculosis particularly has been very good indeed. Our active TB program got under way in B.C. about ten years ago and it was felt that our native people should be informed about some of the details of this work and some of the excellent results. As many of you know, we now have three large Department hospitals in this Province — Coquitlam, Nanaimo and Miller Bay. These together with the Preventorium at St. Mary's School at Mission, and certain accommodation being used in Bella Bella Hospital, provide treatment beds for TB patients. At the end of December, 1951, practically all these beds were occupied.

OUR OUT OF FIVE X-RAYED

Through our surveys and our intensive X-ray service to doctors and general hospitals, more than one out of every five Indian of B.C. now have been x-rayed at least once and our records indicate that nearly 3,200 show evidence of TB.

Fortunately, about 2,000 of these people have what we call "inactive TB" — which means that their disease is more or less "cured." Of the remaining 1,200 cases over 1,000 have TB that is "quiescent" or "latent," many are patients who have had hospital care and are completing their recovery at home, and over 500 are now receiving treatment in hospital. That leaves a group of nearly 250 Indians with "active" TB according to the latest information we have on them.

Some of this group are waiting to get into hospital, many others are now fairly well but cannot (or will not) come for x-ray examination so we can find out what their condition actually is now. Finally there are quite a number of these "active" or "infectious" cases who refuse to accept our hospital treatment or who have left hospital against medical advice.

cept our hospital treatment or who have left hospital against medical advice.

This last group therefore is probably the most important one of all because we know they must be infecting other people — their families, their friends, their fellow-workers. It is a well known fact that a person can have active TB and at the same time look well and feel well — a walk through the wards of any of our hospitals would quickly prove that to you. And everyone who coughs does not necessarily have TB. The easiest and fastest way to find out the real facts is to have a chest x-ray and it is very wise for everybody to have an x-ray every year or at least every two years.

NEARLY 18,000 IN 1951

In 1951, our hospitals in B.C. handled nearly 18,000 x-rays. Special clinics or surveys were held at all the Residential Schools, also on 36 different reserves, from Stikine Agency in the north to Kootenay Agency in the south — day school children being included wherever it was possible. Over 1,000 Indians were x-rayed for the first time. In all this survey work we found one new case of active TB out of every 131 people who had chest x-ray films taken. That is an improvement over previous years, but it is still too many.

We have found that on certain reserves practically everybody turns out to our chest clinic. On other reserves some people wait to be coaxed and some even refuse or "can't be bothered." Such people evidently do not realize what an excellent service is being brought right to them without any cost — providing an easy opportunity to "make sure" they have no TB. A few Indians think that because they had an x-ray before which was alright, there is no need to have any more. I am sure most of you realize how wrong this can be, as TB can develop within a few months. Early TB which can be found only by x-ray usually produces no recognizable symptoms. If it is left until it is "advanced" or bad enough to cause coughing, spitting, loss of weight and appetite, chest pain or blood spitting,

it may be too late. The older people on reserves need x-ray examinations just as much as the young people. Sometimes they have chronic TB and do not know it.

One fine thing we found last year in our surveys at Residential Schools was that only two active cases of tuberculosis were discovered. In earlier years there were as many as 20 or 30 per year.

SPECIAL VACCINATION

We have been using a special vaccination against TB for the past five years. This is called "BCG vaccination" and has been given to about 2,500 children and young adults. We know such vaccination will protect about three out of every four who receive it, so we are convinced it is well worth while. We hope that much more of this work can be carried out during 1952.

The old fear of going to hospital is rapidly fading away. So much can be done in a hospital these days for a patient with TB that refusal to accept hospital care seems very foolish indeed. It is quite true we cannot cure everyone but we try our very best. In 1946, 200 Indians died of TB in this Province.

By 1950, the number of TB deaths had dropped down to 65 and last year (1951) the figure was just as good. Three out of every four deaths last year occurred in hospital — had more of these people died at home they would have been spreading their disease to their families and loved ones. The hospital thus safeguards the families and the homes and provides the best possible skilled medical and nursing care right up to the end.

CAN AFFECT ANYONE

It must be realized that TB can affect anyone — even the very old people. But our figures show that so far it is a much more serious and dangerous disease for the young people. At the end of December, 1951, 58% or over half the patients in our hospitals were under 20. In some cases we know that older people with TB at home who will not go to hospital are in-

fecting their children. This leads to a shameful waste of time, of good health, and even of life itself.

Indian people on reserves who understand these things should do all in their power to stop this thoughtless spreading of an infectious disease — pressure and influence should be used to persuade everyone with active TB to go to hospital just as soon as room can be found.

Treatment in hospital for TB takes quite a while and averages over one and a half years but the resulting improved health in most cases is worth the time spent.

There were 329 patients discharged from hospital to their homes in 1951 — most of them well on the road to final and complete recovery — happy in the thought that due to the long rest and special treatments they had received they were able to rejoin their families.



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NEWS from MASSET

The Choir held its annual meeting in the residence of Mrs. Emily Parnell on January 19, 1952, to elect officers for the new year.

Wm. Mathews was elected manager of the Choir; Mrs. Ed. Jones and Reuben Samuels were elected choir master; Mrs. Marjorie Williams, secretary; Mrs. Emily Parnell, re-elected treasurer; Mrs. Marjorie Williams and Mrs. Hester Marks, organists. Mr. Peter Hill, Thom. Smith, Elijah Jones, Mrs. Ethel Jones, Mrs. Emily Parnell and Mrs. Maggie Wiat were chosen for the Discipline Committee. Mr. Jeff Smith and Claude Davidson, messenger boys and librarian. Mrs. Maggie Wiat is in charge of supplies. Mrs. Ethel Jones, Mrs. Gertie White, Mrs. Zola Williams, Miss Dora Brooks and Mrs. Nina Williams were elected to the Social Committee.

Mr. Wm. Mathews gave an encouraging speech to choir members to try to co-operate with choir master and his assistant.

The meeting ended by having refreshments served by the Social Committee.

Mrs. Peter Hill offered a short prayer of dismissal.

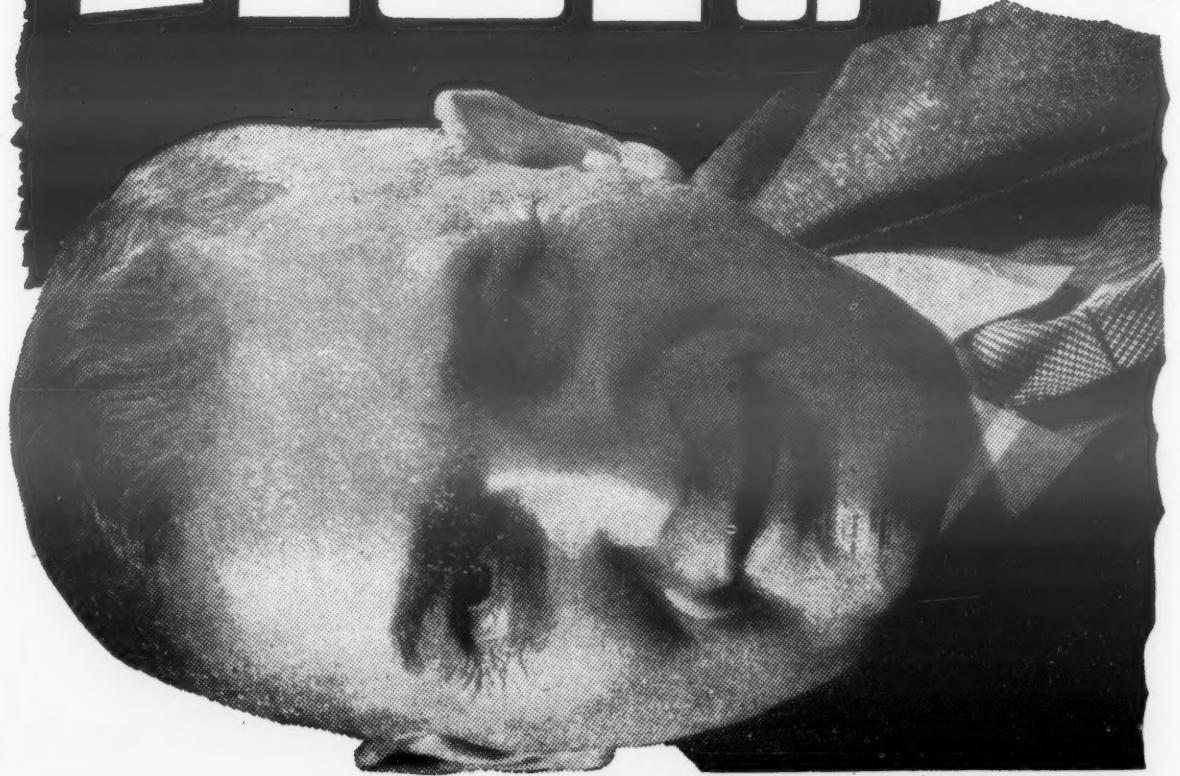
* * *

The Masset Branch of the Sisterhood held their annual meeting in the residence of Mr. and Mrs. John Marks on the evening of January 30th, 1952. Meeting opened with battle hymn "Onward Christian Soldiers," followed with a prayer.


Officers were elected as follows: Miss Muriel Collison, secretary; Mrs. Amy Abrahams (by secret ballot), president; Mrs. Emily Swanson, 1st vice-president; Mrs. Grace Wilson, 2nd vice-president; Mrs. Florence Davidson, treasurer; Mrs. Marjorie Williams, recording secretary. Social Committee: Mrs. Lillian Samuels, Mrs. Katie Collison, Miss Dora Brooks, Mrs. Emily Thompson and Mrs. Lena Edgars. Messenger Girls (volunteers): Miss Margaret Edgus, Miss Muriel Collison, Mrs. Mary Williams, Mrs. Zola Williams, Mrs. Irene Edwards, Mrs. Nina Williams. Labor Committee: Mrs. Mamie Collison, Mrs. Charlotte Marks, Miss Madeline Jones, Mrs. Ida Smith, Grace Wilson and Ethel Jones.

The retiring president, Mrs. Ethel Jones, presented Sisterhood Bible to new president, Mrs. Amy Abrahams.

Capt. Mr. Reuben Samuels; Second Capt. Mr. Peter Jones; Third



What the PROGRESSIVE CONSERVATIVE PARTY Stands for...



HOSPITAL INSURANCE . . .

We recognize the wide-spread dissatisfaction with the British Columbia Hospital Insurance Service as presently carried on in the Province.

The Progressive Conservative Party will institute a new plan of Government Hospital Insurance that will be on a non-compulsory, non-municipal basis, and will eliminate the present Forcible Management Policy in order to make recommendations for generations to come.

POWER DEVELOPMENT . . .

The B.C. Progressive Conservative Party will implement the Electric Power Act in accordance with the original intention of the Legislature, to provide power and light to our rural areas.

AGRICULTURE

PROVINCIAL-MUNICIPAL TAXATION REFORM

of all those who dwell within our borders today, and as a heritage for generations to come.

of all those who dwell within our borders today, and as a heritage for generations to come.

The B.C. Progressive Conservative Party believes that the welfare of the people is best assured by a minimum of compulsion by government; that the increasing intrusion of government authority into the private affairs of the individual must be curbed; that the growth of bureaucratic controls brings burdensome and destructive taxation, and endangers the freedom of all our people.

The life of our province is the sum of the daily effort of all those who toil in mill or mine, factory, field or forest; in office, shop, school or home, and in the many other pursuits of our people. For all of them, the opportunity to work and save, to win advancement by ability and application, to found and maintain families, to find happiness and contentment, are of prime importance.

To achieve these aims, we pledge ourselves to deal reasonably and justly with the problems of all our people, to ensure equality of opportunity to all our citizens, to preserve freedom and to oppose monopoly.

The B.C. Progressive Conservative Party pledges itself to support in every way these principles and the actions outlined in its platform.

Matthias

Leader B.C. Progressive Conservative Party

our rural areas.

AGRICULTURE

PROVINCIAL-MUNICIPAL TAXATION REFORM . . .
The B.C. Progressive Conservative Party proposes the payment of grants in all areas where there is Provincial Government real property.

LABOR-MANAGEMENT RELATIONS . . .

The B.C. Progressive Conservative Party is pledged to give consideration to the reports of the Industrial Conciliation Act Inquiry Board Report, and to the report by Chief Justice Sloan on the Workmen's Compensation Act, at the next session of the Legislature, in the best interests of Labor, consumers and industry.

EXPORT TRADE . . .

The B.C. Progressive Conservative Party is deeply concerned over the deterioration of conditions in our basic industries in British Columbia due to loss of export trade. It is the firm belief and determination of the Party that some method can and must be found to simplify financial arrangements between the dollar and sterling areas of the Commonwealth and other nations. The Progressive Conservative Party will use its best efforts to bring about a betterment of trade within the Commonwealth.

SEPARATE SCHOOLS . . .

The B.C. Progressive Conservative Party believes in the democratic system of non-sectarian schools as at present established by law in the Provinces of British Columbia.

institute a new plan of Government Hospital Insurance that will be an improvement over the present plan, and will eliminate the present financial burden on the taxpayer.

HIGHWAYS . . .
We propose to continue and to accelerate the highway program laid down by the Conservative Section of the Coalition in 1943, which has been carried out continuously since then.

PACIFIC GREAT EASTERN RAILWAY . . .
As proposed by the Conservative Party members in the Legislature, immediately on forming a Government, we shall proceed to extend the P.G.E. into North Vancouver, with the final object in view of extending the railway from Prince George, into the Peace River area.

LIQUOR PLEBISCITE . . .
The B.C. Progressive Conservative Party stands for local option.

Ethel Jones, presented Sisterhood Bible to new president, Mrs. Amy Abraham.

Capt., Mr. Reuben Samuels, Sec. and Capt., Mr. Peter Jones, Third and Capt., Mr. Eli Abraham, and Fourth Capt., Mr. Harry Young.

The Church Army holds meetings in the Community Hall Sunday afternoon, Tuesday and Thursday evenings. They also hold meetings in private homes on Saturday evenings.

They are doing a wonderful Christian work in Masset. It all began right after the beginning of the New Year.

Masset boat builders are very busy since the middle of February. Mr. Peter Jones and crew are building a sixty-foot seine boat and Mr. Robert Davidson and crew are building a fifty-six foot seiner. Mr. Sam Simpson, owner of the crab cannery at New Masset, is having a very large boat built by Old Masset men.

Yesterday, April 17th, we had a snow storm for about two hours. The flakes were about one inch in diameter and were the largest seen for a long time. Some years we never have snow all year around, but the last few years were the coldest. The snow was two or three feet deep in some places.

This ends our news up this way. Sorry to be so late, but ill health prevented me from writing you.
Rec-Sec. M. V. WILLIAMS

North Shore Refugee Group Celebrates

The Squamish "Goodwill" Club of North Vancouver met with the North Shore Refugee Committee at the home of the chairman, Mrs. F. A. Walker, 2337 Lawson Avenue, Hollyburn on Monday afternoon, April 21st to celebrate two years of Brotherhood.

Dr. W. G. Black, Regional Liaison Officer for the Department of Citizenship and Immigration spoke to the joint meeting on Citizenship and stressed the need of a better understanding between racial groups.

On behalf of the Refugee Committee, Mrs. John Cates presented to Mrs. Matthias Joe and Mrs. Ernest Rivers, President of the "Goodwill" Club, a gift of bed linen for use on the Reservation.

Mrs. H. V. Collins, President of the North Shore Council of Women poured tea and members of the committee assisted in serving refreshments.



CONSERVATIVE

PROGRESSIVE

JUNE 12

Published by the British Columbia Progressive Conservative Party

Premier Johnson's Leadership Will Assure Stable Government and Continued Prosperity for B.C.



Hon. Byron I. Johnson, Premier of British Columbia

- **EXPERIENCED LEADERSHIP:** Byron Johnson is a man of undisputed integrity and outstanding ability. Under his leadership, B.C. has developed more rapidly than any time in its history.
- **INDUSTRIAL DEVELOPMENT:** Sound, progressive legislation has stimulated the enormous industrial expansion which has attracted millions of dollars to B.C., created new jobs and greater opportunities for all.
- **SOCIAL LEGISLATION:** Under Premier Johnson's leadership, B.C. now surpasses the whole of Canada in social legislation, and its important benefits to people in every walk of life.
- **INDIVIDUAL OPPORTUNITY:** Never before in B.C.'s history have conditions been so ripe for greater opportunities for the men, women and youth of this province. Premier Johnson's government will give the leadership B.C. must have for continued prosperity.
- **STABILITY:** Only the guarantee of continuing stable government will keep B.C.'s industrial development moving forward to its giant potential. Premier Johnson's government is pledged to further the industrial advance of B.C.

Vote For Honest Leadership
LIBERAL

Inserted by the B.C. Liberal Association

Watch Your Step, Warns Alberta Native

By "SITTING EAGLE"

There in Alberta there has been Social Credit government for fifteen years. You, my friends brothers, vote in provincial elections and you have many others in most constituencies. In Alberta, the Native peoples do not wish to have anything to do with this voting business. To do so would endanger the Treaties. There is enough trouble trying to keep the few things that the treaties did leave. We find that the Social Credit bunch is allergic to Treaties and to Indians. Here is what has happened.

In 1949, April 28, we began "Starvation by Legislation." Indians had no right, under Treaty, to fish for food in the lakes bordering on the reserves. Somehow, it was arranged, quite secretly, that, by Privy Council Order No. 2150, Treaty Indians were no longer al-

lowed this right. Now they might put down their nets on Wednesdays and lift them only on Thursdays. Can the Social Credit Government tell the fish when to go into the nets?

INTERFERED WITH RIGHTS

They have passed provincial laws to try to interfere with the Treaty Rights to hunt for food at any time, on unoccupied Crown Lands. Even when hungry people want to hunt, their officers of the Game Branch are instructed to seize the game if they can find any excuse for doing so. The case comes up in Court and the Indian wins, because there is a decision of the Appellate Division of the Alberta Supreme Court in their favour. But this Social Credit administration never tires of taking cases into court. Often the meat could be spoiled before the business is over. But that does not matter to these Social Credit people. They would rather see a white man waste game every Fall in countless numbers than let an Indian have his Treaty Rights. They will not be content while the Indian has any privileges left. Better he should die from starvation so they could arrange to get hold of Indian lands. That is what we say among ourselves.

Many reserves were chosen by our grandfathers because these lands we knew were in good hunting country or beside lakes full of fish. We do not know why Ottawa agrees to these things. But they happen. At certain times, commercial white fishermen may come to these lakes and take out hundreds of thousands of pounds of fish, but the Indians must fish for food only one day a week.

You all know about the Old Age Assistance for residents of Canada between the ages of 65 and 69. It is paid half by the province and half by the federal government. But — in Alberta, this Social Credit government says it has no jurisdiction or legal control over Indians. So Indians in Alberta, the richest province in Canada, can feed themselves as far as the Social Crediters are concerned. These administrators just fold their hands and refuse the Indian who was resident here before they

came from wherever such people creep from.

They will not allow fur-management areas. These have been successful in all provinces where they have been put into operation. Treaty Indians manage to get less than one-third of the registered trapline in this province. Yet we have many people who live by fur and have no other real means of livelihood. The babies can cry

from hunger but the Social Credit government does not care. Maybe they think we can eat "gopher soup" as their first leader claimed whites had to do when he began in 1933 to preach this gospel of Social Credit.

These are just a few examples. Indians, do not support these people who believe that white is the only colour that gets to Heaven.

"SITTING EAGLE"

EDITOR'S NOTE: The points made in this article do not apply to B.C. since we are not Treaty Indians and while we can vote provincially, our aboriginal rights are secure.

Ashquabe

(Continued from Page 1)

ions, the Indian gift of contemplation impresses me greatly. It appears to me that when an Indian looks at any object, he considers carefully in its relation to the whole picture. For example, in looking at a small child; it seems to me that he sees that child with vision, not sentimental, but realistic. He sees in everything the deeper meaning. To my mind, this realistic view of life sprang directly from the Indian's traditional acknowledgement of man's place in the grandeur of Nature. This gave him a special fearlessness, which, I feel, was finely exemplified in the calm and courageous spirit shown by the venerable James Ashquabe in the evening of his life.

EDITOR'S NOTE: Margaret (Huson) Walters is a fine type of woman belonging to the white race—a real friend of the Indian people, especially the Ojibways of Georgina Island, Lake Simcoe, Ontario. Her home address is: Manilla P.O., Ontario, Canada.

"BIG WHITE OWL"

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Attack on Totem Brings \$100 Fine

ALERT BAY, May 8—A Vancouver man found to his dismay here that Indian totem poles cannot be cut up, even if they are decaying on the ground.

George B. Tocher, Vancouver, was assessed \$100 fine and \$2.50 costs in police court for damaging the Indian cemetery.

RCMP said they found Tocher in the cemetery about 11:50 p.m. Monday, sawing a totem pole in half.

Tocher had arrived here by boat and told police he had planned to tow the totem pole away, fix it up and then dispose of it.

He said nothing had happened when he had taken a totem earlier.

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Continued from Last Month

By Newell E. Collins

Tecumseh and the War of 1812

(Chapter 3 Continued)

ON the following day the Prophet addressed the Osages in council, his speech being largely a repetition of the expressions of his brother. However, either from his sinister appearance or for the reason that his personality was lacking in some respect, he was not well received.

Tecumseh addressed the assembled Creeks as Tukabachi, in Alabama, the principal town of their confederacy, but they did not accept his plan with any degree of enthusiasm. He was quick to notice their hostile attitude and accused them of being too friendly with the whites. He reproached them for not accepting him as a messenger of the Great Spirit. He finally threatened them saying that upon his return to Detroit he would stamp his foot and shake down their lodges. The earthquake which occurred at New Madrid, Missouri, in December, 1811, convinced the southern tribes that he had made good his threat. It is claimed that the earthquake occurred on the very day that Tecumseh arrived at Detroit.

From his speeches during this period and later we have ample proof of Tecumseh's ability as an orator. His personality and commanding appearance added greatly to his powers of eloquence. He was not a particularly large man, being only five feet ten or eleven inches in height, but he was of stocky, athletic build. His face was oval in contour, with fine expressive features. His nose was straight, his complexion tan rather than red, this being a characteristic of the Shawnees and Ottawas. His teeth were regular and white. His eyes were clear hazel and would light up with interest or appear almost black in his earnestness or anger. He was not given to ornamentation as many of his race were, and although in his later years he was entitled to wear the uniform of a British Brigadier General, he seemed to prefer the simple Indian costume of deer-skin shirt and leggings. However, he did habitually wear a medal which some authorities say had been given to one of his ancestors by the British king. Others claim that the medal had been given to Tecumseh himself. There are persistent rumours that a large leather medal formerly worn by Tecumseh still exists; however, all efforts to locate it have failed.

CAPTAIN CLEGG, Brock's aide-de-camp, has given us the following description of Tecumseh:

"Tecumseh's appearance was very prepossessing, his figure light

and finely proportioned; his age I imagined to be about 35 (it was 44); in height five feet nine or ten inches; his complexion light copper; his countenance oval, with bright hazel eyes beaming with energy, cheerfulness and decision.

"His dress consisted of a plain, neat uniform, tanned deer-skin jacket, with long trousers of the same material, the seams of both being covered with a neatly cut fringe; and he had on his feet leather moccasins, much ornamented with work made of dyed quills of the porcupine."

With the exception of one occasion in his youth, it is claimed that Tecumseh was never known to have been intoxicated.

He understood the English language quite well, although he spoke it rather imperfectly. He did not hesitate to converse with his friends in English, but in council and in all his official transactions he insisted on speaking in his native tongue, probably fearing that he would be misunderstood or that his imperfect English would add no dignity to the occasion.

Of Tecumseh's marriage and domestic life, little is recorded. At the age of twenty-eight he married a woman named Mante who, although his senior, was neither particularly attractive in appearance nor remarkably gifted. It is claimed that he was rather an indifferent wooer, the match being brought about largely through the efforts of others. There was but one child, a son named May-thah-way-nah, the mother dying soon after his birth. Some authorities

gave the son's name as Pugheshashenwa, (meaning "A cat about to spring upon its prey"), but this seems to be a variation of the name of Tecumseh's father.

WHEN Tecumseh was about forty years of age, he was a frequent visitor at the home of James Galloway, Sr., the attraction being the daughter, Rebecca, then a girl of sixteen, who interested and entertained the chief with music, reading from good books, etc., culture which he had been denied as a youth. It is said that he proposed marriage. It was left to the girl to make her own decision, but in spite of her extreme youth she handled the matter so tactfully that her refusal did not offend Tecumseh.

Tecumseh's son was reared by the aunt, Tecumapease, and was seventeen years of age at the time of his father's death. He seems to have inherited little of his father's greatness. However, Tecumseh's grandson, Wa-pa-meep-to, was a chief of considerable distinction, known by the English name of "Big Jim," or more properly "Dick Jam." He was born in Texas in 1834 and was known as the chief of the absent Shawnees. Dissatisfied with the land policies of the United States government, he removed to Mexico where he died of small pox in August 1901. He was succeeded by his son, Tonomo. At the time this is written the band of Oklahoma Shawnees is under the leadership of Chief "Little Jim," a direct descendant of Tecumseh. Thomas Washington, the well known chief, whose Shawnee name



NEWELL E. COLLINS

was Wayl-way-wayse-ka, was great-grandson of Tecumseh by sister of Big Jam.

The writer has been privileged to know Mrs. Harold DeZell (Princess Red Feather) who is direct descendant of the famous chieftain through her mother. Her fine character and charming personality testify to her ancestry, her assistance in the compilation of this material is gratefully acknowledged.

(To be Continued)

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Indian Veterans Can Buy Beer in Clubs, Too

Attorney General Gordon Wismer said recently that it is perfectly in order for B.C. Indian ex-service men to be served beer in veterans' clubs to which they belong.

He made the statement at the request of officials of the Canadian Legion and Army, Navy and Air Force Veterans, who sought public clarification of the law.

"Under the law as it stands," Wismer explained, "any adult Indian may be served in a beer parlor."

"An interpretation put on the law by some people prohibits veterans' organizations from serving beer to members who are Indians. In my opinion that is absurd."

Repaying a Debt

One day an Indian thought that he would like to find out how the white man made gun powder. He went to a nearby trader and asked him to show him how this was done, offering to pay him if he would show him the secret.

With a smile, the trader said, "You plant it the same as you would corn; loosen the top soil; keep weeds away from it; see that it is well watered all summer; keep birds and animals away from it and, come fall, you will have a good crop of gunpowder."

The Indian bought a large quantity of gun powder. He prepared several acres of land and carefully planted his gunpowder seed. All summer he carefully followed the instructions of the trader. In spite of his care nothing came up.

Late in the fall, the Indian asked the trader why gunpowder failed to grow. He received a hearty "Haw! Haw!" The Indian smiled and went home.

Later in the fall, just before the trapping season, the Indian consented to get into debt to the white trader. It was customary for a trapper to get his winter outfit on credit and when spring came, to pay his debt with his winter's catch of furs.

That winter, the Indian trapper had good luck in trapping and the following spring he had many pelts.

He took his winter's catch to another trader who lived nearby. He did not pay his debt to the old trader who became very angry. He was especially upset when he learned that the Indian had given his rival business.

When the angry white man asked the Indian for his money, the Indian coolly answered, "Me pay you when my powder grows!"

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North American Indians Hold Annual Banquet May 10

On Saturday, May 10, 1952, the North American Indian Club held its eleventh annual banquet at the downtown Y.M.C.A., 2230 Witherell, Detroit, Michigan.

Guest of honor was Mr. Robert Dominic, who is president of the Ottawa Indian Association of Michigan, and Expediter of Michigan Indian Claims. Mrs. Ruth Muskrat Bronson, executive director of the National Congress of American Indians in Washington, D.C., was our guest speaker. Mrs. Bronson is a Cherokee Indian from Oklahoma and is well known for her literary works, being author of the book, "Indians Are People Too."

Miss Lena Williams, Club Princess for 1952, was introduced with her Sister Princess, Miss Colleen Command, and presented with their eagle plumes.

A group of our Southwest Indians presented some of their tribal dances, led by Chief Yellow Horse.

Following the banquet there was

Sends Subscription

Gen. Del., I.R.
Nanaimo P.O., B.C.,
April 19, 1952.

Editor,

THE NATIVE VOICE:

Dear Friends,—Sending you our \$1.50 for another period of the wonderful paper, The Native Voice.

Thank you.
NELS WILSON.

a dance at the Canadian Legion Hall at 6515 Chene at Milwaukee, with an all Indian floor show.

Abbey Dawn

May 2, 1952

Maisie Hurley,
Publisher, The Native Voice:

Just a line to thank you for the way you handled the *Elegy* for Kagegeyohsta in issue of February. Splendid!

I waited for reactions and many have come — very gratifying — often adding comment on the awaking White conscience and agreeable surprise to learn that the Native Voice exists! Also, that's best picture of the late King. Fine!

WALLACE HAVELOCK ROBB,

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